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**Judg. XV. 16.**—The Innsbrucker *Theol. Zeitung* [1888, II. pp. 246 sqq.] has a valuable suggestion concerning Judg. xv. 16. The Massoretic text reads :

בְּלַחִי הַחֲמוֹר הַחֲמוֹר הַמֶּרְתִּים  
בְּלַחִי הַחֲמוֹר הַבִּיתִי אֶלֶף אִישׁ :

This is rendered by the Authorized Version : " With the jawbone of an ass heaps upon heaps ; with the jawbone of an ass have I slain a thousand men." Tenner, in his paper above referred to, suggests the adoption of the Septuagint reading instead of the Massoretic. The first half of the verse, "*ἐν σιαγόνι ὄνου ἐξαλείφων ἐξήλειψα αὐτούς*," he translates : " With the jawbone of the ass have I dyed them thoroughly," giving to *ἐξαλείφειν* its primary meaning " to dye," " to anoint," in preference to its more usual secondary meaning, " to destroy." Next he proposes the pointing **הַמֶּרְתִּים** instead of **הַמֶּרְתִּים** and the rendering : " With the jawbone of the ass [the red one] have I reddened them," instead of the commonly admitted translation. Finally several reasons are stated why Tenner's reading should be adopted. 1. It explains away **הַמֶּרְתִּים**, an old *cruce interpretum*. 2. It accounts for the LXX. rendering. 3. It brings Samson's play on words into more prominence. 4. It explains how Samson could have overcome the army of the Philistines with the jawbone of an ass. According to the suggested reading he did not necessarily kill all—which would require at least sixteen hours' hard work, allowing a minute for a man—but he reddened *them*, an indefinite number, and thus overcame a thousand, the rest preferring flight to bleeding noses.

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**Postscript to Semitic Studies in America.**—My short sketch on " The Present Status of Semitic Studies in America," in the last number of *HEBRAICA*, did not aim at being in any way exhaustive, its purpose being merely to give a general view of what was being done at the present moment in this country by way of promoting the study of the Semitic languages and their literatures. I felt at the time that, owing to a lack of sufficient statistical material, there were probably some omissions of facts which would further strengthen the grounds for the hopeful tone taken by the speakers at Dr. Pepper's reception. I find this to be the case.

First among these omissions, I desire to mention that excellent institution, the Theological Seminary at Newton Centre, Mass., which, according to private information that has reached me, has provided for instruction in the various Semitic languages for more than ten years. With such an able specialist as C. R. Brown in charge, it is quite natural to find the Newton Seminary attaching the very greatest importance to the thorough drilling of its students in general Semitic philology. Prof. Brown himself ought to have been referred to by me as

one of the pioneers in the movement which has brought Semitic studies into the foreground in this country, and I am truly sorry that I should by a pure accident have forgotten to mention his name in my short sketch. Secondly, among the universities providing at present for instruction in some of the Semitic languages, Haverford College and the University of the City of New York ought certainly to have been mentioned. At the former, a chair for biblical languages is occupied by the distinguished scholar, J. Rendell Harris, and during the temporary absence of Prof. Harris from the country, the instruction in the department, including, as a matter of course, Hebrew, is given by Prof. Robert W. Rogers. Dr. Abram S. Isaacs is the Professor of Hebrew at the New York University, and he intends extending the opportunities for study by adding, at an early date, other Semitic languages to the courses. And right here mention might be made of the encouraging fact that Princeton may be expected to offer full courses in Semitic languages ere long under the leadership of Prof. Frothingham, supplementing the instruction in Hebrew at the Princeton Theological Seminary by the nestor of Hebrew scholars in this country, W. H. Green. Also at the Hebrew Union College in Cincinnati, instruction is given in Syriac, and if I mistake not courses in Assyrian are now offered. Prof. Sproull, of the University of Cincinnati, writes me that he intends organizing classes in Assyrian next year in addition to the Arabic classes he has led for the past years. Finally, the fact might be mentioned that Dr. Cyrus Adler, of the Johns Hopkins University, has delivered some lectures on Assyriology in its bearings on the Old Testament before the students of the Jewish Theological Seminary in New York. I shall be grateful for all information on the subject, in case that I decide to prepare at some future time an exhaustive paper.

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**A Manuscript of the Ethiopic Psalter.**—Through the kindness of Mr. Hall N. Jackson, of Philadelphia, I have had the privilege of examining one of the few Ethiopic manuscripts that have found their way to the United States. The manuscript was given to the Rev. Augustus Jackson, the father of the present owner, by his nephew, a naval officer, who found it in a jar in some place in the Holy Land.

The manuscript turns out to be a well written copy of the regular Ethiopic Psalter. The parchment leaves are 7 by 6½ inches in size, five double leaves or twenty pages being stitched together, and eighteen such parts constituting the whole book. The work is thus one of 360 pages. The contents are chiefly the Ethiopic Psalter. This means that not only the Psalms themselves are given, but also certain extracts from both the Old and New Testaments and also from the Apocrypha, which are generally found in connection with the Psalms in Ethiopic manuscripts. These go by the technical name of "Songs of the Prophets and